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UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN."

VOLUME XLIX. CHICAGO, MAY 15, 1902. NUMBER 11

If You Want a Really Good Book,

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She, you know, is the good genius of the Hull House Settlement, Chicago.

For the correction of "a certain blindness in human beings," there could not be a better. It is to be commended particularly to those who think that the people of the social abyss must go. It is convincing that there are a great many people in that abyss, "below the poverty-line," for whom the preservation of the fittest will have a more assiduous regard than for some who are on the top of the heap.

—*John W. Chadwick.*

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Unity Publishing Company, 3939 Langley Avenue, Chicago

TOWER HILL SUMMER SCHOOL

1902. THIRTEENTH SEASON. 1902.

PRELIMINARY ANNOUNCEMENT SUBJECT TO REVISION.

In view of the frequent criticism that the Tower Hill Summer School is tardy with its announcements and consequently misses the consideration it would receive at the hands of those who are forehanded and make their summer plans early, at the close of the successful season of 1901, the School itself took the next season's work into deliberate consideration and the officers were asked to take "time by the forelock" and promulgate this preliminary announcement immediately. This tentative program is born out of the very satisfactory experiences of the season of 1901 and has been so carefully thought out by the teachers and pupils of that School that it may be confidently counted upon subject to such modifications and improvements as time may develop. Suggestions solicited.

DATES.—1902. July 13 to August 17, inclusive, representing five weeks of five days in the week, six Sundays.

FORENOONS.

SCIENCE, NATURE AND FIELD WORK, with special reference to the needs of children and young people and the teachers of such; 8:15 to 10:15 a. m. generally divided into two periods. Dr. O. G. Libby, Madison, Wis., Professorr W. S. Marshall, Madison, Wis., and T. R. Lloyd Jones, Hartford, Wis.; Mrs. G. M. Bowen, Minneapolis, Minn., and Miss Etta M. Bardwell, Ottumwa, Iowa, committee.

a. First week, general zoology; second and third weeks, insects; fourth week, animals from ameba to man.

b. Trees and flowers. First two weeks, flowering plants; second two weeks, trees and shrubs.

c. Birds throughout the season to suit the convenience of students.

d. Geology and astronomy, as convenient.

No text books or class exercises. The aim will be to study such life as abounds on and around the Hill, and to give such elementary interpretations and helps as will interest children and teachers in their work throughout the year and create a more lively appreciation of Nature's marvels.

LITERATURE.—10:30 a. m. to 12 m.

First Week.—Shelley and his Poet-train. Mr. Jones, leader.

Second Week.—Normal Sunday-school work. The sixth year in the "Seven years' course on Religion." "The Growth of Christianity"; The Literary, Art, Science and Biographical Stepping Stones of Progress Through the Nineteen Christian Centuries. Mr. Jones, leader.

Third Week.—The Arthurian Cycle. Miss Annie B. Mitchell, leader.

Fourth Week.—John Ruskin as a Student of Social Problems. Mr. Jones, leader.

Fifth Week.—Robert Browning's "Ring and the Book." Mr. Jones, leader.

AFTERNOONS.

No exercises. Sacred to sleep, silence and such walks, talks and drives as re-create.

EVENINGS.

Two lectures a week, freely illustrated with stereopticon. Committee: O. G. Libby, T. R. Lloyd Jones, Miss Gwen Jones, Chester Lloyd Jones and Miss Anna Nell Philip.

SUNDAYS.

Vesper Readings, 7:30, by Mr. Jones every Sunday evening. Three Sundays, double meetings, forenoon and afternoon; basket dinner in the woods; dinner, ice cream, etc., served in dining hall to those desiring it; *July 13*, Inauguration Day, "Nature Sunday"; *July 27*, "Farmers' Sunday"; *August 10*, Twenty-first Annual Helena Valley Grove Meeting.

August 17, closing preaching services, 2:30 p. m.

SPECIAL FEATURES.

FOR UNATTENDED CHILDREN.—The experience of Miss Wynne Lackersteen in 1901, in taking charge of unaccompanied children, proved so successful that she will be prepared to give personal attention and direction of study and exercise to a few boys under fifteen congenial to one another. Similar arrangements can be made for a group of girls if desired.

Library Class.—Miss Evelyn H. Walker, graduate of the University of Chicago Library Class and Librarian of All Souls Church, Chicago, as in 1901, will have a class in library work with special reference to the needs of small libraries, Sunday-school and public school librarians.

Sketching Class.—Tower Hill offers special attractions to the art student. A class in sketching and water colors will be organized under a competent teacher, special attention being given to such water color work as is now required of public school teachers, when desired by the students.

Sociability.—The atmosphere of the school is quiet. We seek to meet the needs of tired teachers, preachers and workers and life seekers who need renewal of nerve not the excitement of society, a re-creation of spirit better than a dissipation of energy. We seek to emphasize the solemnities of life rather than the trivialities. Simplicity of dress, quiet conversation and early retiring are the leading characteristics of the school which seeks to be a SCHOOL OF REST by being a school of thought. It seeks to strengthen character rather than to impart information, to generate wholesome enthusiasm rather than inculcate method. It is non-sectarian but religious, free but earnest.

For further information inquire of any of the undersigned officers, who solicit correspondence to the end that the needs and wishes of those who attend will be met as far as possible.

President—O. G. Libby, Ph.D., University of Wisconsin, Madison, Wis.

Vice-President—T. R. Lloyd Jones, Superintendent of Schools, Hartford, Wis.

Secretary and Treasurer—Mrs. Annie L. Kelly, 9 Aldine square, Chicago.

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Conductor, JENKIN LLOYD JONES.

Twelfth Season. TOWER HILL SUMMER ENCAMPMENT *Twelfth Season.*

This is the host of the above Summer School. It is equipped with a pavilion for meetings, a general dining-room, ice house, water works, cottages, longhouses, garden, team and buckboard and the services of a man who resides on the Hill throughout the year.

The season lasts from July 1 to September 15. House accommodations for about forty people. Applications for such should be made early. Accommodations in tents for all who may apply.

Shares in the Tower Hill Pleasure Company can be obtained for twenty-five dollars, which carries with it the privileges of a building site. Private cottages can be built for from one hundred and fifty dollars upward. The company owns sixty-two acres of ground picturesquely situated on the Wisconsin River, three miles from Spring Green, a station on the Prairie du Chien Division of the C., M. & St. P. R. R., thirty-five miles west of Madison. It is on the list of summer resorts of the above railway and special round trip summer rates are given.

See "Bits of Wayside Gospel," first and second series, by Jenkin Lloyd Jones, published by Macmillan, for descriptions of Tower Hill and surroundings.

FOR CAMPERS and those who wish to board themselves. The Company having leased the adjoining Clancey Farm for a term of five years came into possession of a five roomed cottage, suitable for housekeeping and convenient camping grounds for those who would like to bring their own tents and equipments.

For further information, prices, etc., inquire of Mrs. Edith Lackersteen, Spring Green, Wisconsin, during the encampment; for the rest of the year, 3939 Langley avenue, Chicago.

UNITY

VOLUME XLIX. THURSDAY, MAY 15, 1902. NUMBER 11

RELIEVING GUARD.

Came the Relief. "What, sentry, ho!
How passed the night through the long waking?"
"Cold, cheerless, dark,—as may befit
The hour before the dawn is breaking."

"No sight? no sound?" "No; nothing save
The plover from the marshes calling,
And in yon Western sky, about
An hour ago, a star was falling."

"A star? There's nothing strange in that."
"No, nothing; but above the thicket,
Somehow it seemed to me that God
Somewhere had just relieved a picket."

Bret Harte,

The last of the series of loving ovations given to Edward Everett Hale and Robert Collyer in and by the City of Chicago, was in the nature of a reception given by Unity Church last Monday evening. "The Old Guard" gathered from all parts of the city and surrounding suburbs, and it was a beautiful picture to see Robert Collyer, still stalwart and robust, with head white as the driven snow, the center of a large group of gray heads, more or less bowed, more or less sustained by trembling limbs, but made joyous in the rush of memories from the days when they were in the thick of the fight. Mr. Hale talked of the city, of the West. Mr. Collyer talked of the church, of the fire, told the story of the consecration on the ashes, and the rededication, and recited his own dedicatory hymn on the new building. It was a reunion, sweet, tender and reassuring.

The awful calamity that has befallen the volcanic islands of the West Indies is one of the dark visitations of nature that is relieved only by the thought that the terrible suffering to the direct victims was so brief, that by such calamities the diviner sympathies of humanity are promptly developed, the thrill of brotherhood flies around the world on the same wings that carried the news of the terrible disaster. The pitiful helplessness of human nature emphasized by such a calamity ought to make men and women more modest, more thoughtful, more contented to live simple, unselfish lives while they do live, that they may be more ready to accept the summons whenever it comes, whether it be on the poisoned breath of a volcano, that delivers its message in a moment, or whether it come upon the more deliberate but still swift feet of nature's change that requires eighty years of mortal time to speak it.

Henry M. Simmons in his paper before the Western Unitarian Conference last week gave forth no uncertain sound concerning the contradictions between the Christian boast and the Christian practice. He said:

Men say that Christ was "Very God," but we need not obey him. His commands about property are infallible; but if you keep them the very Church will call you a fool. His commands about brotherhood are Divine; but if you apply them to our dealings with other nations the very clergy will denounce you as a traitor. They say he ordered us to love our enemies, but we may loot them. He bade us offer the cheek to those who smite us, but we may bombard and blow into shreds those who have not smitten us. He ordered us to forgive the offender four hundred and ninety times, but we must not forgive those who are only defending their own land and families. So we send a great army into foreign lands where it has no more right to be than a Russian army has in Illinois; we brand as "rebels" those who try to protect their wives and daughters against it; we torture them with the "water cure," burn their towns, butcher their children "above the age of ten," and then, if there are any left, we shall send missionaries to teach them how we adore the Christ who forbade all these crimes and died to prevent them. I, too, have kept Good Friday every day for the last four years; not for Christ's brief crucifixion by ancient unbelievers, but for his continual crucifixion by Christendom itself; not for a harmless burial from which he rose right away, but for this infinitely sadder burial from which he has not risen yet, and from which there is so little sign that the Church even wants him to rise.

Now that "Saratoga Trunk Specials" are wending their way back across the continent with their loads of returning delegates from the Federation at Los Angeles, the thoughtful will begin to ask, "What did it amount to in the way of permanent result?" It is safe to say that to the delegates themselves the occasion is not quite so significant, so important in their minds, on the returning as it was on the going. Out of the showers of roses, through the aisles of lilies and the still more pervasive shower of words, and the wanderings through rhetorical groves, there must lurk the feeling that always goes with compromise. The federation that with one hand threw open wide the doors of fellowship and with the other fastened the secret spring that made exclusion easy and sure, is not one to inspire enthusiasm on any side. By such action, and the political manipulations that brought it about, the hope of prophetic leadership at the hands of the women of America has grown less, and the Woman's Club as an ethical potency, and still more as a spiritual inspiration, is passing. They will remain as schools of debate, directors of social functions, and the means of exhibiting mental and bodily drapery. Perhaps it was unreasonable to expect more; for there is an austere element in prophecy; a simplicity and self-suppression goes with the moralist. Reforms and reformers somehow do not travel in this world as yet beribboned and bouqueted. The colored woman, as well as the colored man, the struggling and enslaved white as well as the black, must look higher and dig deeper for their inspiration and their consolation. The power of the individual women that are returning home will rise to a much higher figure on the spiritual barometer than that which is indicated by this corporate expression of themselves.

Chicago first, and then the whole State of Illinois, has just been passing through another political humiliation. The ward heelers, bums and bosses, the

office holders from the petty constable to the members of Congress in the Republican party, left their "jobs" and hastened to put in their dirty work so as to get it out of the way that it might be partly forgotten before election day comes next fall. It was a bold triumph of the machine element all the way through. The gag, or the shout, as the case might call for, was equal to the need of paving the way from the alleged primary to the State convention at Springfield, where no motion was entertained and no voice was heard except such as had been planned for and provided for in the secret counsels of "Billy" Lorimer and the other "Billys." Out of this humiliation the names of Lorimer and Madden, both of which had been previously remanded to private life by the respectable elements in their own constituency, appear as candidates for Congress. "Chris Mamer," one of the habitual office holders, has been renominated as secretary of the Supreme Court of the State, although that body, the most dignified and responsible body in the State of Illinois, had testified to his incapacity. In the County of Cook, Orville T. Bright, one of the best-known educators in the country, one of the most devoted friends and ablest interpreters of the country school in the Mississippi Valley, who has given eleven years of devoted leadership in this office, was quietly tabled in the midnight caucus, through the activities of one of the most disreputable names in the recent political history of Illinois, and a man of less experience and of no special training in this direction named in his stead. The 800 teachers in Cook County outside the City of Chicago cry as with one voice against this interference with their growing work planned on long lines. Of course, it goes without saying that in this "triumph" the republicanism of Governor Yates, the champion of un-Civil Service, is at the top, and the dependent wards of Illinois, the deaf, the mute, the insane, are still so much political asset in his hand. There never before was an opportunity for the Democratic party, if they only had worldly wisdom enough, lacking spiritual insight, to use their opportunity. If there were only some way of getting clean men and high issues fairly before the voters of the State of Illinois, they would promptly resent the indignity thus offered them by the un-Republican mis-representatives of the Republican party in Illinois.

It certainly cannot be said of Chicago that "a prophet is not without honor save in his own country," when that prophet is haloed with a visible glory of eighty years, as is the case with Edward Everett Hale and Robert Collyer. So eager is Chicago to do them honor, so persistent have its citizens been in seeking them, that for love's sake UNITY has tried to keep hands off, and in the name of mercy cries "Spare." The capacity of the Chicago University halls and rooms have proven utterly inadequate to accommodate the crowds that would fain hear Dr. Hale's utterances in his capacity as university preacher for the month of May. At the Unitarian banquet in the Auditorium Hall last Thursday night, the pressure to see and hear was so great that the arrangements for the table had to be extended two or more times, and, although some 500 guests sat down to break bread with these patriarchs, there were others mourning the fact that they could not gain admission for want of the wedding garment. But more gratifying than this personal homage to these stalwart prophets of the people must have been the evidence of a spiritual appreciation of the things they have given their lives to teach, that is slowly working its way into society through all the churches. If Robert Collyer read the sermon extracts in the last Monday morning papers of Chicago, he must have been delighted in finding how many preachers, after the lapse of twenty years, are learning the secret of his power and are catching the meaning of his message when he occupied the pulpit of Unity Church twenty-five and more years ago, and made of it a throne of power indeed. For instance, F. E. Hopkins, of the Pilgrim Congregational Church, came to the rescue of Professor Huxley and vindicated the spiritual significance of the phrase "The Survival of the Fittest." He said: "Selfishness is the solitary confinement of the soul." * * * "A throne is a bit of furniture out of style." * * * "Harriet Beecher Stowe was larger than all the women's clubs put together, and Wendell Phillips bigger than Ben Tillman." Dr. Swift, of the Methodist Church, spoke of the "spirit of militarism as a curse" in a way that would delight Dr. Hale; and Dr. Beaton, of Lincoln Park Congregational Church, must have delighted both of them when he deprecated "The war cries of theological conventions, their old-world ideals out of which the life has gone, and clinging to them is making our American denominations the causes of social contentions rather than the occasion of patriotic unity." The crowning joy in the joyous visit of these fathers must be the evidence that

"The soul goes marching on."

Fifty Years of Unitarianism in the West.

The fiftieth anniversary of the Western Unitarian Conference, celebrated last week in the mother-church of Chicago, was a most interesting occasion. From the Unitarian standpoint, the attendance was strikingly large. The happy combination of circumstances that brought to the conference platform Edward Everett Hale and Robert Collyer, the most notable and noteworthy patriarchs of the body, and Rush R. Shippen, the boy pastor of the Church of the Messiah fifty years ago, the youngest minister in the band that organized the Western Conference in Cincinnati in 1852, could not fail to rouse public attention and draw the younger ministers and their active supporters from all parts of the Mississippi Valley. The program was largely reminiscent, as it should be. Mr. Shippen told the story of its organization, and some of the interesting personalities connected therewith. Jenkin Lloyd Jones followed with the story of the renaissance of the conference, and Henry M. Simmons sketched the period of strain and stress that was discussed in such a vivacious and general manner that perhaps there was danger of those who had not lived

through it concluding that there had been no strain and that the stress was of little significance, but,

"Let them drink molten pearls nor dream the cost."

Inasmuch as we print this week the report of the secretary, and will follow this with the historical papers and such others as may be available in due time, comment in this place is unnecessary.

But this is a good time to remember that, however much some friends may contend to the contrary, the Unitarian movement came into being, and has largely maintained itself as a theological protest, a doctrinal recoil from the Christian dogma of the triune God, three persons distinct in function and office, yet one in essence. The Unitarian contention has been that this doctrine is unthinkable, unscriptural, and, when considered with its inevitable correlatives, total depravity and vicarious atonement, immoral. It has been a battle of giants, reaching from the time of Arius, in the fourth century, down through the martyr stories of Servetus, the Socinii, Priestley, Channing, Parker and James Martineau.

Again, this is a good time to remember that, notwithstanding the gruesome creeds still surviving, the dogmatism still existing in pulpit and in pew, scholastically and philosophically speaking, the Unitarian protest in this direction has largely come to an end, as all battles must end in victory to one side or the other, and the victory in this case has been won by the Unitarian Protestants.

By the evolution of thought, the old controversial lines have been blurred so much that the startling announcement of the lamented Dr. Hedge, made many years ago, that modern Unitarianism was more nearly allied to Athanasius than to Arius in their philosophy and spiritual interpretation of God, is being recognized as true by an ever-increasing number of thinkers. In the schools the theological contention of the Unitarians has largely won out or is winning out, and painfully, earnestly, however slowly, all the denominations are trying to adjust their thinking to this leading of their scholars.

Of this triumph Unitarians must not be too boastful, for a large part of the victory was won, not on their battle lines, but by their unwelcome allies from the outside, those which they themselves feared and in their day opposed, for Unitarians have had their own line of heretics, which so far as lay in their power were excluded; they have had their Emerson, their Parker, and their Western Unitarian Conference. Darwin has had more than Channing to do in revising the theology of Christendom. Herbert Spencer has done more to modify religious philosophy than James Martineau, inasmuch as he has been read and studied far beyond the uttermost reach of Martineau's work; indeed, inasmuch as Martineau himself was influenced immeasurably by Spencer's writing, as he willingly testified.

But there is another element in the Unitarian protest, more far-reaching, more difficult to realize and further from fruition, and that is the sociological inference of the unity of man, the brotherhood of the race, which inevitably follows the doctrine of the unity of God. The future student of the Western Conference history will find more interest in the emphasis it placed on the *"unity"* rather than upon the *"unit"* implied in its banner word. Its emphasis on this point gave to it its special periods of enthusiasm and successful propaganda. In the fifties the Western Unitarian Conference stood noteworthy as a religious organization that dared speak out on the slavery question, as was interestingly shown by Mr. Shippen's retrospect. In the seventies it was the emphasis on the unity that extended beyond the boundaries of the Unitarian organizations and outside of Christian lines, however broadly interpreted. This struggle was set forth in the papers of Mr. Jones and Mr. Simmons.

With these protests and triumphs in mind, it becomes the friends of the Western Unitarian Conference to realize that past triumphs bargain for future struggles. No victories of the past will carry it far into the future. The great religious transition now going on everywhere from theological to sociological contentions, will try the Unitarians, as all the other denominations are being tried. There is danger that, through its absorption in the theological contentions of the past and present, it may be found among the timid and the conservative in the presence of the great sociological issues of our day. The Western Conference last week lost a golden opportunity to prove itself worthy its noblest traditions, when in the joy of its congratulations and reminiscences it failed to sound a single note of protest against the horrible iniquities of present-day wars; when it went on smiling and singing and praying as if the law of love was not being outraged and the God of love was not being insulted by the unmeasured indignities perpetrated in the name of liberty and under the hypocritical cloak of Christianity in far-off Africa and in the devastated isles of the Pacific. The denomination that goes on laying schemes of successful campaigning, which it will not endanger with a discussion of the horrible reversion to the mediæval cruelty of the rack and the torture, and the more than mediæval apathy to the voice of conscience concerning these matters, will have little place in the history of the future.

In this respect the Episcopalians, at their recent diocesan convention held in Boston, outreached the Western Unitarians in prophetic courage and ecclesiastical radicalism, for the earnest kindling word of Bishop Lawrence, demanding "such punishment of the offenders (who indulged in cruel and barbarous modes of warfare, with even an inferior people) as will convince the Filipinos, as well as the people of this country, that our war in these isles is not to degrade, but to uplift; not to kill, but to make alive," was endorsed by the convention and forwarded to the President of the United States as its sentiment. Henry M. Simmons spoke out in no uncertain tones, as will be seen from an extract in another note, and as will be published in full in his forthcoming paper, but the utterance was allowed to pass and the crying need of corporate utterance overlooked.

If the Unitarianism of the West is to justify its past history, if it is to make a place for itself in the future life of America, it must not waste its indigna-

tion over the theological mote that is in the eye of its orthodox brethren, while it is indifferent to the sociological beam in its own eye, when it is complacent in the presence of great wrongs, silent in the face of awful outrage, stolid when it ought to be sensitive to the wickedness of war and the depravities connected therewith. The Unitarian, at least, should never forget that one with God is in the majority, that the world still hangs upon the prophet's voice, that the gibbet and the cross still sways the centuries.

To the present writer the most impressive and moving experience of the recent Unitarian meetings held in this city was the ministers' lunch on Wednesday afternoon, where some fifty of the brethren and sisters sat down together in the special dining room of the Lexington Hotel. The first surprise and delight was the strange youthfulness of the company. 'Tis true that the gray hairs of Messrs. Shippen, Jones, Douthit, Crooker, Miller and the venerable Father Covell and a few others were there, but they but emphasized the presence of the new regime, and the mind could not resist the temptation of casting the horoscope of this splendid lot of young men, many of whom were strangers in name and face. In that prediction, as we saw it, there was but little inspiration in store for them, and no great future for the cause they represented, if they are chiefly conscious of their divergencies from other ministers, proud of their liberty, thus committing themselves to a sect, a name and a denomination whose chief quest is for liberty, for liberty even is but a means to an end, and if these young men are moved chiefly with an indignation against other ministers in other denominations because they are less honest than they are towards old creeds and inherited formulas, freedom from which does not necessarily signify much intellectual power or heroism in these days, they have no inspiring task before them. But in so far as these young men and women are willing to lend themselves to the most profound revolution that ever came into religious history, a revolution out of doctrine into practice, out of theology into sociology, out of Protestantism into Catholicism, in so far as they are committed to unpolluted lips, untainted breaths, to clean lives, and are ready to wage intelligent war against the depravities of the state, the corruptions of the city, the flippancies and profanities of the home, the devastations of the pipe and the cup, in so far as they are committed to the divine war against war, to a holy crusade against meaningless forms in *society*, as well as in the *church*. so far is there a measureless work for them to do, a gloriously inspiring task awaiting them, and thus will they prove themselves worthy of their spiritual foreelders. In these young men, worthily trained for high emprise, there is the possibility of another "new Knight Errantry," material for a new "Order of the Round Table." They may become

> A glorious company, the flower of men,
> To serve as model for the mighty world,
> And be the fair beginning of a time.

If they will but "reverence their conscience as their king," they are called

> To ride abroad redressing human wrongs,
> To *speak* no slander, no, nor *listen* to it,
> To honor his own word as if his Gods,
> To lead sweet lives in purest chastity.

The Annual Report of Rev. F. C. Southworth, Secretary of the Western Unitarian Conference.

Read at the Fiftieth Anniversay of the Conference, May 7, 1902.

The report of the Western Secretary has begun from as far back as I can remember with a statement of the gain and loss in Western pulpits. This makes the preachers somewhat unduly conspicuous, but I will not deviate from the custom.

Two well-known voices have passed into silence during the year. John R. Effinger, at the time of his death the vice-president of the Conference, was its secretary from 1886 to 1892, and since his secretaryship has sat continuously upon its board of directors. He has been one of its wisest counselors and most devoted friends. He rarely missed a meeting, and when he was kept away it was invariably by reason of illness. Quick to rebuke uncharitableness or bigotry or lack of fidelity to high ideals, and courageous in maintaining his position in the face of attack, he was nevertheless invariably sweet in disposition, catholic in sympathies and generous in spirit.

John H. Heywood, of Louisville, was one of the men who fifty years ago to-day brought the Western Conference into being. In the early conventions of this body he was an active participant. He became the best-loved citizen in the community to which his ministry was given, and in the calendar of Unitarian saints his name will have a leading place. Neither Mr. Heywood nor Mr. Effinger had been in the active ministry in recent years.

The loss by removal during the past year has been surprisingly small. Only four ministers have gone beyond the limits of the Conference—Herman Haugerud from Hudson, Wis., and Morgan Miller from Beatrice, Neb., to Massachusetts; Wayne P. Smith from Ord, Neb., to California, and Wesley Haskell from Moline to Idaho. Two ministers, however, have retired from the leadership of their churches who still remain within the Conference:—J. B. Bidwell, who has resigned at Greeley after three years' successful service, and Allen G. Jennings, who has given up the work which he so ably inaugurated and carried forward at Toledo, and will go abroad next month.

Over against this account of the loss I am able to set an equally significant statement of the gain. No less than nineteen ministers have been added to our working force during the year. At Adrian, Minn., Miss Emeline Harrington, formerly of Pepperell, Mass., has become the first settled minister and has entered courageously upon the work. Hans Peterson, an addition to our force of Scandinavian ministers, is preaching regularly to the society at Underwood and is busy at work as a circuit-rider gathering congregations in West Superior, Brainerd and other places. Over the two churches at Brooklyn and Onsted, Mich., founded by Fred V. Hawley and quiescent for a time, Ed H. Barrett, recently a student at Meadville, has been settled and is happily and effectively at work. Two New Hampshire ministers with their families have made their way to Colorado. At Greeley Charles F. Elliott, formerly of Hinsdale, unable to live happily except in the ministry, has accepted an enthusiastic call. Geo. H. Rice has moved his family all the way from Laconia to Pueblo to become the successor of Mr. Hoskin in Unity Church of that city. At Fort Collins, Lewis H. Stoughton, who will be remembered for his work several years ago at Baraboo, has accepted a call and reports excellent congregations at both morning and evening services, and plans for a church building. Robert C. Douthit of Petersham has accepted a

call from Shelbyville and Jordan to take up the work laid down by his father, who must give his entire time to the work at Lithia Springs. The Christian Union Church at Rockford, to which your secretary has preached several times during the year has happily settled another Eastern minister, Robert Bryant, who is here to report for himself. F. J. Van Hoesen of Schenectady has accepted a call to the society at Geneseo as successor of Mr. Byrnes, and is hard at work. E. A. Cantrell, a new applicant for Unitarian fellowship, has begun a work in Indianapolis of which I shall speak later. Of Miss Elizabeth Padgham at Perry, A. J. Williams at Rock Rapids and J. D. O. Powers at Sioux City, I will leave Miss Safford to speak. Caleb S. S. Dutton has been enticed from the school at Meadville by an enthusiastic and unanimous call to the new society at Salem, Ohio. During a recent visit to that city your secretary found the society united and hopeful under Mr. Dutton's leadership, and recently it has been making excellent progress. At Milwaukee James C. Hodgins, recently of Germantown, began his work in the summer and has already won for himself a prominent place. Enoch Powell has come from Melrose, Mass., to Nebraska, the scene of his former missionary labors, where he succeeds Dr. Smith as leader of the society at Ord. Clarence Greeley has transferred his fellowship from the orthodox Congregational to the Unitarian and his field of labor from Braddock, Pa., to Manistee, Mich., where his work has begun auspiciously. Hedley A. Hall, recently chaplain of the First Illinois regiment in Cuba, and assistant of Dr. Thomas in the People's Church, has entered our fellowship and taken charge of the society at Moline, preaching also on alternate Sundays to the Pleasant Hill Liberal Church of Serena. Geo. E. Cooley has come from Rutland, Vt., to become Mr. Sprague's successor in the union All Souls' Church of Grand Rapids.

There have been seven removals—Thos. P. Byrnes from Geneseo to Kalamazoo; Miss Elinor E. Gordon from Burlington to Fargo, where the chief obstacle at present is the lack of seating capacity for the people who crowd the church. Miss Florence Buck has gone from Manistee to Kenosha to become the leader of the recently resurrected society in that city. In the difficult task of transforming a dead society into a live one with Alliance, Sunday school and a growing congregation she has been doing valiant service. The church is entirely self-supporting, and its spirit excellent. Walter S. Vail has left Sioux City and taken hold of a similar enterprise at Wichita, where his efforts have thus far been crowned with marked success. Ernest C. Smith has come from Kalamazoo to Hinsdale, where his coming has been thus far fraught with excellent results. Adolph Rossbach has exchanged Ida Grove for Keokuk, and Rett E. Olmstead Cherokee for Decorah, Iowa.

Two years ago I reported for the period of seven months in which I had served as secretary a loss of three ministers and a gain of eight. One year ago I reported a loss of eight and a gain of sixteen. To-day I have to report a loss of six and a gain of nineteen, nine of whom have been settled over new or previously inactive churches. For the two years and seven months therefore the Western Conference has made a net gain of twenty-six settled ministers.

I call attention to these figures because of their significance. The church year books are often shockingly misleading in this matter. I have been amazed to learn by inquiry while traveling about the country that less than half of the churches recorded in the official publications of certain denominations were actually holding services. It can be safely affirmed, however, that when a live minister is settled over a society something is going on even if it is nothing but his salary, and the steady increase in the number of our settled ministers from year to year ought to give us encouragement. In my report two years ago I announced that there were fifty-six settled ministers in Western churches. There are now seventy-two ministers holding regular services with eighty-one societies.

THE CHURCHES.

It may be regarded by some as presumptuous for a Conference secretary to report on the condition of churches. Spiritual conditions can be correctly estimated not by man who looketh upon the outward appearance, but by God, who looketh upon the heart. It is impossible either by personal visitation or by tabulated reports to describe accurately the condition of a church or the results of the labors of its minister. Certain facts and figures connected with the work of the church, are, however, not without their interest. For by these facts and figures the success of the church will be estimated in the community. I have therefore sent out the usual blanks to the ministers of the different churches and have received fifty-nine reports. The value of the reports which have been sent in would be enhanced if the complete returns had been received. I have given some time to the study of these reports. In spite of here and there an exception the condition on the whole shows marked and in many cases surprising improvement over the condition one year ago. The instances are remarkably rare in which churches judged by these external standards have lost ground. Most of them report a gain. Among the more marked instances of an upward tendency are Ann Arbor, Hinsdale, Humboldt, Lincoln, Madison, Shelbyville, Fargo, Sioux City, Wichita, Kenosha, St. Cloud, Duluth, Nazareth Church Minneapolis, and Salem, O. The future for work among the Icelanders is growing brighter on account of the three young men who are studying for the Icelandic ministry and are distinguishing themselves in scholarship. The improvement in the condition of our Norwegian churches, owing mainly to the successful efforts of Rev. and Mrs. Amandus Norman, is unmistakable. The crying need is ministers for the half dozen new Norwegian churches which might be started.

The Conference seems to have entered upon a period of church-building and of debt-paying. Your secretary has had the privilege of attending two dedication services—at Ord, Nebraska, and at Toledo. The new church at Ord has proved an intellectual as well as a religious center. The National Alliance, by the advice of Mrs. Davis, who was present at the dedication, has not only furnished the Ord Church with pews but has also installed a public library on the first floor, which begins with 1,500 volumes and solicits additions. The books in this library are in demand not only in the city, but in the large farming territory which surrounds it. Its influence for good is incalculable. At Toledo the church building was destroyed by lightning last summer, but has been rebuilt more attractively than ever.

The Church in Cincinnati did not need a new building, but it has enlarged its edifice by the addition of a commodious and attractive room for benevolent and social work. At Hudson, Wis., the Norwegian Society, which has thus far been meeting in the basement of the church, is now completing its auditorium, having received substantial help from the Alliance for that purpose. The Church at Mt. Pleasant, Mich., which had been falling into decay, was renovated last summer and appears in a transformed condition.

New and ambitious building enterprises are under contemplation. The society at Wichita has purchased a lot in the center of the best residence portion of the city and has raised $3,900 for a building. The foundation is already in and the work is going rapidly forward. Unity Church, Cleveland, which sold its downtown property in the winter, has procured what is re-

garded as the best site in the city on Euclid avenue, and will build during the summer. The members of All Souls' Church at Evanston with the fine audacity of faith resolved last winter that they would have a building, and their resolve will assume visible form during the summer. The lot has already been selected and work upon a building will begin at once. All Souls' Church of this city had at last accounts almost the entire $100,000 for the Lincoln Center which has long been under contemplation and which now promises soon to be realized. Its erection will mark an era in the higher life of Chicago. Unity Church, St. Paul, having long felt the desire for a building in a more central location, has bought a desirable lot and is turning its energies toward a building enterprise. The Nora Free Church of Hanska has bought additional property upon Mt. Pisgah where its church stands, and has secured in the rapidly growing village a mile away a lot on which a hall will be erected during the summer. In order to hold its own and take advantage of the growth of the town a building in the village has become necessary. A movement is under way for erecting a new church at Des Moines, though not immediately, and considerable money for this purpose has already been subscribed. Extensive improvements have been made upon the church at Humboldt. The society at Brooklyn, Mich., has raised a fund for the purchase of the building in which its services are at present held; $3,000 has been raised at Sioux City for a parsonage. The society at Buda, Ill., is about to add a parlor to its present equipment, and Nazareth Church of Minneapolis, through the help of the Alliance, is to transform its present structure into one more adequate to their needs. Several other similar projects are spoken of. These various enterprises mean increased resources and an expansion of church life.

It has also been a debt-paying year. Unity Church of Denver has been incumbered from the beginning with a $10,000 indebtedness. Mr. Utter expressed the opinion last fall that the time had come for removing this load. His people seconded his efforts and as the result of a united movement a jubilee celebration was recently held at which the mortgage was burnt. This is not the only instance in which a $10,000 debt has been removed during the year by a Western Unitarian Church. Other societies have liquidated smaller ones. The Society at Humboldt recently held a celebration at which the mortgage upon their building was also destroyed.

THE SECRETARY.

Your secretary has traveled during the past year 22,356 miles, given sixty-three sermons and thirty-six other addresses, attended eighty meetings of directors, boards of church trustees and other important committees, and has written or dictated 2,537 letters. He has constantly been obliged to choose between work at home and work in the field. His correspondence and the demands of the Chicago office have made it impossible for him to remain continuously away for more than three or four weeks at a time, and usually he has felt it necessary to be in the office a portion of every week. Fortunately most of our churches can be reached from Chicago in a night or a day. Absence in the field usually means the failure to attend properly to duties at the headquarters, but the scarcity of field agents has made it necessary for the secretary to be frequently away investigating new openings, counseling with parish committees, helping to hold missionary meetings, attending seven state conferences and other services of various kinds. During the year there have been far less pulpits of established churches to fill than during the two previous years. The fees which the secretary has received for preaching have been therefore materially smaller.

Your secretary has made, as he did last year, three or four journeys at the request of the American Unitarian Association, using the fund which was set aside by them for traveling expenses in the West for this purpose. In this way he has visited fields which had not been previously connected with the Conference and where work had been started under the auspices of the Association. These trips were to Gimli, Manitoba, where a successful Icelandic Unitarian Conference was held in June, to the churches in Colorado, and two other shorter journeys, for which he received altogether from the Association in payment of expenses $126.72. In spite, however, of the fact that the Western pulpits are now filled and that the receipts from the field for preaching are likely to be small, it is the opinion of your secretary that if possible all his traveling expenses should be borne in the future by the Conference. This Conference will be strong so long as it has a definite work to do which it itself directs. It will be ineffective the moment it delegates the responsibility for that work to other hands. Self-support in a body of this kind is a condition essential to self-respect.

The visits of the secretary are primarily to the churches most in need of assistance. The societies at Brooklyn and Onsted, Mich., which have come but recently into our fellowship, have received special attention. To Moline your secretary has made several visits. From a condition of discouragement the church is emerging under Dr. Hall's leadership into a condition of confidence and hope. Steps are now being taken to resuscitate the society at Sterling.

As usual it has been a portion of the secretary's duty to investigate new openings. He has been twice in council with the people at Sherwood, Mich., a society which has held its own finely in the absence of a minister. The people in the adjoining town of Colon are asking also for Unitarian services and will probably join with Sherwood in the fall in the settlement of a minister. With Mr. Boynton and Dr. Eliot, the secretary took part in a meeting in November at Pipestone, Minn. At Sheridan, Ind., he has recently conducted two services. It has been the opinion of the secretary that it is our duty first to hold what we have and then to enlarge our territory in response to the demand. His efforts have been directed largely therefore to strengthening and vitalizing the churches already in existence, and so far as possible toward infusing new life into those which had temporarily fallen asleep. Several of these have been revived. In a few other cases a revival will probably be effected soon. Epitaphs may have to be written for a few others. And then the time will come for a more hearty response to the demand which is coming from new fields.

Our most interesting and promising new field now is Indianapolis. One year ago I reported a probable opportunity at Indianapolis in the not distant future. That opportunity has come. Rev. Edward A. Cantrell, who is entering our fellowship, beginning alone and unaided, gathered in a few weeks a congregation of nearly two hundred thoughtful and progressive people at a Sunday afternoon meeting. No organization, however, had been attempted. Your secretary spoke for Mr. Cantrell April 26th, when a temporary organization was effected and plans made for a building enterprise which promises to be of considerable magnitude. Prominent citizens have become interested and are ready to back up their interest with large sums of money. The time is ripe to create an institution in this large city which shall transmit for generations the effects of the splendid constructive work of Oscar McCullock and Frederick A. Dewhurst and which shall be a center of progressive religious thought for the whole state of Indiana.

In order that we may take advantage of the new opportunities which confront us it is the unanimous

verdict of our most successful missionaries in past years, as well as those who have been recently at work, that it is necessary to secure the services of capable field agents. There is not the slightest doubt that what Mr. Cantrell has done in Indianapolis, Miss Safford and Miss Jenney at Des Moines and Miss Buck at Mt. Pleasant and elsewhere can be done in many other Western cities by ministers of equal zeal and ability.

FINANCES.

By no means the least achievement of the year has been the lifting from the shoulders of the Conference the burden of debt. It is good to meet for this fiftieth anniversary with our debts paid and a balance upon the right side of the ledger. But the chief significance of the payment of this debt is the spirit with which our ministers and laymen have addressed themselves to the task of getting it out of the way. Every cent of the money which was subscribed a year ago at St. Louis for this purpose was paid.

Our treasurer has read the names of seventy churches which have contributed this year to the running expenses of the Conference. The increase in the total amount of contributions is exceedingly gratifying. It is even more gratifying, however, to note the increased number of churches contributing. Its significance will be the better appreciated when I say that for thirteen years prior to 1900 in which I have examined the records the average number of churches contributing was 33 5-7 and the number never rose higher than forty. The present co-operative spirit of the Conference is therefore the more significant and hopeful. Perhaps it means in some cases merely that men have dropped a coin grudgingly into the collection box on a Sunday morning when the Conference appeal has been made. If so, the act has had little or no significance for them If so, the act has had little or no significance for them. If, however, it has meant, as I am sure it has co-operative enterprise by virtue of which the Church at Louisville may extend a hand of greeting to the Church at Fort Collins, and the people in Unity Church, St. Paul, may clasp the hands of the people in Unity Church of Salem, Ohio, as fellow workers in a common cause, then the contribution has had a moral value for him who gives as well as for him who receives.

There is one item in our treasurer's report which your secretary laments, namely the $80 reported for interest paid during the year upon borrowed money. This item will be almost entirely wiped out during the coming year if half or more than half of the Conference contribution is received in the fall rather than in the spring. It was resolved at our meeting two years ago that two Conference Sundays should be recommended to the churches at which contributions should be taken for this purpose—the first Sunday in November and the first Sunday in April. Several of our churches have arranged it thus, and some have thoughtfully sent in their entire contribution in the fall. The promptness of these contributions has immensely enhanced their value. It is the hope of the secretary that before the sessions of the Conference are over there will be in his hands pledges for the amount needed for the running expenses of the ensuing year.

During the coming winter there will be paid into the treasury of the Conference from the bequest of Mrs. Edna C. Whipple of Sheffield the sum of $13,000. During her life time Mrs. Whipple was a generous and faithful supporter of the Sheffield church. She gave not only of her money, but of herself. It was her desire that her money should continue to be used after her death for the promotion of the principles she cherished. The money from Mrs. Whipple's bequest, when paid to the Conference, should be added at once to its endowment fund. This fund will then stand at about $33,000. It ought, however, not to remain at that figure. Each increase in the endowment will mean that so much more money can be spent directly for missionary work in the West. The Conference is a safe custodian for missionary funds. Its perpetuity is assured. Its directors will use money that is left it with scrupulous fidelity in order that the wishes of the donors may be carried out. The offer of $1,000 toward an additional $10,000 endowment I think still holds good.

The relations between the Conference and the American Unitarian Association continue to be of the most cordial and fraternal character. Twice during the year Secretary St. John has met the representatives of the state conferences and the Western Secretary at our headquarters in Chicago to consider the needs of the Western field, and in accordance with the recommendations of this Missionary Council the Association is now appropriating money at the rate of $14,000 a year in aid of Western churches. It cannot be asserted too often, however, that the treasuries of the two organizations are distinct and that the support for the Conference comes from the people in the West.

Attention is called to the fact that the Conference is in a limited way in the book business. The publications of the American Unitarian Association have been kept in stock for several years. When a few weeks ago the Sunday School Society went out of the general book business its small stock was purchased by the Conference. This includes such publications as those of Mr. West, so commonly used as gifts, and others similar in character. Orders are promptly filled at the headquarters for books of any kind. The rates for books sent by mail are the same as those of the other denominational publishing houses of the city. The Conference has gone into the book business in a limited way not for profit, which it does not expect, but in order to circulate good literature and for the accommodation of its friends.

Last year for the first time in many years a session of the Conference was held outside Chicago. An invitation for next year has come from Milwaukee. It is a fair question and one which ought to be considered here whether it will not be a good thing to go out of Chicago as often as once in two years.

I cannot close this report without touching upon a tendency of continually increasing significance, namely, the more active participation of Unitarian churches in the work which is being done in common by the churches of our land. Testimony to this effect from all parts of the field is unanimous and positive. This common work is of various kinds, social, charitable, philanthropic, almost any kind of work which is not sectarian. Into this work our churches and ministers are receiving at the present time a hearty welcome. Bigotry is disappearing. Sectarian lines are being obliterated. Opinions which a few years ago were deemed hopelessly heretical are now no longer a bar to active participation in the religious life of our time. When a Unitarian minister can be invited, as your secretary recently was, to preach at the regular morning service in an orthodox Congregational church which a few years ago had incurred no suspicion of liberal leanings, and be received with the utmost cordiality it is evident that a new day is dawning in religion.

This new day offers us a unique opportunity. This Conference was organized because there was a certain denominational work which we could do better together. But we shall do that work better if we realize that it is only a part of the co-operative work which our churches have to do. Let us be quick to see and use this opportunity. This vitality of the church of the twentieth century will be in proportion to the eagerness with which it enters upon this common work.

I have been presenting, as it is my duty to do as secretary of the Conference, certain facts and figures. Every well ordered ecclesiastical organization ought to enumerate and preserve these data. But I hope I have not persuaded any one here to trust too much in figures. "Salvation by statistics" is one of the pitfalls which the Western Conference has thus far been able to avoid. My report has dealt to a certain extent with ecclesiastical machinery. No conference of this kind would be adequate to its task unless it had a certain amount of machinery. But let us be perfectly sure that we shall never win the hearts or enrich the lives of the teeming millions upon these Western prairies by means of machinery alone. I once stood in the springtime upon a Dakota wheat field when the earth after her winter's slumber lay shining in her garment of green and beheld rising grim and decrepid not far away the engine which had done the threshing for last summer's crop, but which for lack of housing had grown rusty and helpless and stood shorn of its former power, a blot upon the landscape. Everywhere else was upspringing, buoyant superabundant life; here alone was death. And I thought as I gazed upon it that ugly as it is, it is not one millionth part as hideous as some cumbrous ecclesiastical machine which once upon a time perhaps performed a useful function, but from which all life-giving power has departed; and which still stands appealing in the sacred name of religion for the support of men, not knowing that it is hopelessly and finally dead. Once perhaps it was like the stream which Browning had in mind when he sang of the place where it used to flow. Now it has become, to use his words, only a

"Dry river-channel where bullrushes tell
That the water was wont to go warbling so sweetly and well."

It is impossible any longer to arouse human souls to heroic endeavor by shaking the dry bones of defunct traditions, or by summoning from their graves the ghosts of departed saints as an apology for a religion of hopelessly mediocre respectability now. God grant that the church which some of us have grown to love may never exchange the prophet's fire for the priest's complacent but meaningless routine. It will play a part in the religious history of our time not so much by the correctness of its doctrines, as by its willingness to deal with living issues, its ability to touch the conscience of the jury-briber as with a red-hot iron, to set the blood of the young man tingling with the thought of the destiny which may be his, to make strong men brave to wrestle with the evils of our day and old men radiant with hope as they gaze into the valley of the shadow. The world is waiting to-day, oh, how eagerly, not for the church which shall preserve the faith once delivered to the saints, but for the church which can inspire living faith in living men! There is no more wanton an affront to modern civilization than an institution which calls itself a church of the living God, but whose highest ambition is to be respectable, to reach the right kind of people and not to offend any one. If that is the kind of ministry into which they are called we can scarcely wonder when we are told that our most promising young men are no longer entering the profession. It is ours, if we are moved by the spirit which led our fathers forth from New England to these Western prairies, it is ours to build as they built, not out of present conventions or of past traditions, but out of our own hopes and faith and consecrated zeal a church with which the best and the bravest of our time will be willing to cast their lot for better or for worse, in order that in an increasing degree from year to year the eternal truth of God may be made incarnate in the ever-changing, ever-growing lives of men.

THE SUNDAY SCHOOL.

The Old Testament Bible Stories Told for the Young

—by—

W. L. SHELDON,
Lecturer of the Ethical Society of St. Louis.

XXXI.

Wars of the Israelites in Canaan.

It would take a great while for me even to begin to tell you all that the Children of Israel went through now for a number of years in trying to conquer the land of Canaan. There were a great many people living in that country—different tribes or kingdoms in large cities, and kings ruling over them. Some of the people were men of great height, such as we should now call giants. Then, too, while these kings and people were very wicked indeed, they were great fighters, and gave any amount of trouble to the Children of Israel.

The story of the Israelites for a long while was therefore one of war and strife, while they went on having battles with one tribe after another, and conquering one city after another.

I ought perhaps to tell you about one sad event which took place not long after they had set out to conquer the land. You see while they were pretty good and brave at the outset, and obedient for the most part to the commands of Joshua, yet among such an immense number of people we should feel pretty sure that there would be some not quite so good as others; some here and there who could not quite be trusted. As you may know, there are persons who can resist a small temptation, but cannot stand up against a temptation that is very great. Just as in the same way boys or girls who may think themselves strong and true and obedient, yet sometimes when a temptation is great will forget themselves and disobey.

It called for a great deal of self-control on the part of everybody in that great army always to do just as they were told, and never in any way to break the rules laid over them. There was one great temptation which they had to be fighting all the time. As they went through the land capturing the cities, putting the wicked people to death and seizing their property, now and then they must have found it pretty hard not to take some of this property for themselves. They had had very little property of their own when wandering in the Wilderness, you remember; during all those years they had had a hard time of it. Now they saw, if only they could keep a little of this wealth for themselves, which they were taking away from all those wicked people, how they would be better off and have money so as to buy almost anything they cared for. People do like to have money—especially gold and silver. And it seems that there was a great deal of this gold and silver among those wicked tribes of Canaan.

But for a time the Children of Israel did as they were commanded to do. They had been told that they must keep none of that gold and silver, or any other of that property for themselves; whatever they took was to be handed over to Joshua, and not to belong to them personally at all.

I suppose they began to be a little proud, some of them, owing to their victories there in Canaan, and to the way they were conquering the country and capturing all those cities. It may be that they got to boasting, and talked quite loudly about how brave they were. But, as you know, there is nothing much worse than pride and boasting. It makes people selfish, and it makes them careless, so that they forget themselves, lose their self-control, and do what they know they ought not to do and what they would usually be ashamed of doing.

After the Children of Israel had been going on gaining one victory after another, suddenly, in one battle, a number of them were defeated. It seems there was a city called Ai, and the people of that city were called the people of Ai. It was one of the important cities of Canaan, I suppose, but there were not many people living in it. Those who had been sent out to find about the country, came back and said to Joshua: "Let not all the people go up; but let about two or three thousand men go up and smite Ai; make not all the people to toil thither; for they are but few."

Joshua thought this was wise, and therefore sent only about three thousand of the Israelites, supposing that they would be able to capture and destroy the city of Ai. But lo and behold, it turned out another way; instead of winning the battle with the people there, they lost it and were driven back, and a number of them were killed. This was the first time that the Israelites had not won the victory since they entered the Promised Land.

Now the secret of it all was just this: I will tell you about it in advance, so that you can understand why it happened. One of those men I told you about, who perhaps had been proud and boastful, and who was of the three thousand men sent against Ai, had found some money there, some gold and silver, and a beautiful mantle; then instead of seizing it and turning it over to the leader to be given to Joshua, he kept it for himself. The temptation had been great, and he had given in to it and broken the command laid upon him as well as upon all the people. I fancy that many of the others with him saw him do it, and knew that he was guilty; yet instead of punishing him, or warning him in any way, they just overlooked it, perhaps with the feeling if he should not be punished, by and by they might do it themselves.

When people do wrong, however, and know quite well what they are doing, before long it is about sure that they will grow uneasy. There is nothing that takes away a man's courage so much as being ashamed over something he has done. It seems to take all the spirit out of him, so that he hardly knows himself. Many a man who once was brave and strong, afterwards just because of such a feeling of shame on account of something he has been guilty of, finds out that his courage has all gone.

I suppose that is just what happened to those three thousand men who went up to capture the city of Ai. They must have lost their courage, because they felt ashamed over what their comrade had done, or because they had allowed him to do it; and this sense of shame took their courage all away; they felt so mean about it all, that they could not fight; they just wanted to turn about and run. And that is what they did; instead of going ahead and capturing the city, they lost heart and were afraid; so that when the men of Ai came out to attack them, away they ran for their lives, back to Joshua.

We cannot help feeling the greatest pity for poor Joshua at this moment. He had been so brave and true as a leader, and had trusted the people so fully; and now came this defeat, and he did not know what to make of it. At first he blamed himself, as many a brave good man will do, thinking that somehow he must have done wrong or been guilty in some way. At once he noticed how all the rest of the Children of Israel lost heart because of this defeat. As we are told: "The hearts of the people melted, and became as water." It is quite certain that they all felt that something wrong had been done, although most of them did not know what it was. But their first thought now, I suppose, was to fly back across the River Jordan to the Wilderness, out of which they had come.

And Joshua, as we are told, rent his clothes and fell to the earth upon his face, he and the elders of Israel; and they put dust upon their heads. And Joshua said to the Lord, the Ruler of the World: "Alas! wherefore hast thou brought this people over the Jordan to deliver us into the hand of the wicked tribes of Canaan to cause us to perish; would that we had been content to dwell beyond the Jordan. What shall I say now that Israel hath turned their backs before their enemies? for the Canaanites and all the inhabitants of the land shall hear of it, and shall compass us around and cut off our name from the earth."

And the Lord answered Joshua and told him why all this had happened, saying: "Get thee up, wherefore art thou thus fallen upon thy face? Israel hath done wrong; they have broken my command; they have taken silver and gold and kept it for themselves. Therefore the Children of Israel are turned cowards, and cannot stand before their enemies. I will not be with you any more except ye destroy the guilty one."

If Joshua was sad before, I suppose he was still more sad now; it was the first blow to come to him, the first time he had heard of the Children of Israel breaking the commands which had been given to them. His heart sank within him. It was bad enough for him to feel that the people had lost their courage, but still worse for him to know that one or more of them had been guilty of evil.

But there was only one thing for him to do. He was the leader and ruler. He had to find the guilty one and have him punished. It was like punishing some one belonging to his own family. You know how hard it is sometimes for fathers and mothers to punish their own children, even when they know that their children deserve it. And that is just about the way Joshua felt, now that he had to punish the guilty one of the Children of Israel. The Great Ruler had told him how to find out the man who was guilty; and so he called all the tribes together, and singled out the tribe to which the guilty man belonged, and then he found the family in that tribe, of which this man was a member; and he looked them over, one face after another, until he saw a guilty look in the eye of a man whose name was Achan. Already, I am sure, that the man felt ashamed, and was only too anxious to confess the evil that he had been guilty of.

And Joshua looked Achan in the face face and said: "My son, make now confession, and tell me what thou hast done. Hide it not from me."

It was an awful moment in the history of the Children of Israel, the first time since they had crossed the Jordan that one of their number had to be punished for a crime. They felt somehow that a shame had come upon them all; as if, in a way, they were all to blame; and Achan himself knew that he had brought shame on all the Children of Israel, and he wanted to go away and hide.

But he stepped forward, glad enough to have the chance to confess his wickedness, saying: "Of a truth I have sinned, and thus and thus have I done. When I saw among the spoil a goodly mantle, and two hundred shekels of silver, and a wedge of gold of fifty shekels weight, then I coveted them, and took them! and behold they are hid in the earth in the midst of my tent, and the silver under it."

You see, this man had broken the tenth commandment; he had been guilty of covetousness, and that had led him to stealing, or taking this property which had not belonged to him.

Joshua at once sent messengers, and they ran into the tent of Achan; and behold it was hid in his tent, and the silver under it; and they took the stolen goods from the midst of the tent, and brought them unto Joshua. And now Joshua had to be the judge and pronounce the punishment of death for this awful crime. And he said to Achan: "Why hast thou troubled us. The Lord Over All shall trouble thee this

day." And then they took him outside the camp and stoned with stones until he died, and his body was burned with fire. And they raised over his body a great heap of stones to mark the spot, so that in future times when people came there they should remember the crime of Achan, and how it had been punished.

I doubt whether Joshua was ever quite the same happy man again as he had been before. He went on bravely leading the people; but there was this sad ache in his heart, in knowing that one of the Children of Israel had been guilty of a crime, and feeling now not quite sure whether all the people could be trusted in the way he had once trusted them. It shows how the evil deed of one man can injure hundreds of thousands. Now that Achan had been guilty of this crime, he had set an example which others might follow, in spite of the awful punishment put upon him.

But for the time being Joshua and the people had done the best they knew how; they had made the guilty man confess his crime, and they had punished him for it. Then their courage came back, and they went and conquered the city of Ai. And when the men of Ai looked from their camp, where they were sitting to give battle, they saw and behold the smoke of their city ascended up to heaven.

To the Teacher: There is opportunity in this lesson to talk over the general subject of Temptation and why it is that people give in to it. Some of the motives or reasons leading people to give way in this manner could be dwelt upon, especially pride or self-assurance. Touch upon the blow which this experience gave to Joshua, and how it must have stunned him; how, too, the rest of the people must have felt in the shame which was brought upon them all, as if somehow they had all been guilty. Point out the mean element of selfishness in Achan and how he must have despised himself when he came to think it all over. On the other hand, in these lessons it would be better not to say too much about the slaughtering of the Canaanites, as it presents a sad and gruesome picture.

Memory Verses: *The hearts of the people melted and became as water.*

My son, make now confession, and tell me what thou hast done. Hide it not from me.

Why hast thou troubled us? The Lord shall trouble thee this day.

Of a truth I have sinned against the Lord and thus and thus have I done.

Youth, Age and Immortal Youth.

Good to be young,
Agile and strong,
Lavish of life,
Keen for the strife
Where man meets man
In effort and plan,
And each does his best
To outdo the rest.

Good to have joy
In all the employ
The busy days find
For hand and for mind;
And never to quail,
Though this or that fail;
But, will unsubdued,
And courage renewed,
To pluck from defeat
A victory thrice sweet.

But years come and go;
And borne on the flow
Of life's hurried tide,
Youth passes away.
How short is its day!
It cannot abide.

The tide hurries on;
Life's mid-years are gone.
Still onward a stage;
Lo! white hairs and age.

Brave youth with its strength
Is vanquished at length.
Its glory and pride
Float out with the tide.

Good to be young.
Ah! that song is sung
Of youth all bereft,
What of good hath life left?

Lo! and behold,
'Tis good to be old,
When feet never stray
From duty's straight way.

Hard tasks all done,
Rest fairly won,
Time waits to prove
Friendship and love.

Many a fair boon
Bring's life's afternoon.
Honors increase,
And favor and peace;
And hope, gleaming bright,
Lights oncoming night.

More tenderly dear
With each passing year,
As life nears its end,
Grows the loved, aged friend;
Attended with care,
Befriended with prayer.

And when at last, death
Puts a stop to the breath,
Why, the struggle's soon o'er.
Then the soul mounts away
To the regions of day,
And is young evermore.

Keosauqua, Iowa. Rev. Chas. E. Perkins.

THE STUDY TABLE.

Notes.

From Funk & Wagnalls we are in receipt of "Daniel Everton," by Israel Putnam; and "The Rustler," by Francis McElrath. I judge the latter to be a very good piece of work, and the tone of it helpful. "Daniel Everton" is a book of considerable power and a great deal of action. It weaves in and out of the Philippine war, carrying a thread of love and disappointment. Much of the book is tolerable; but for my part I have got enough of this accursed war. I am ashamed of the American people, and wonder how we shall wipe out the disgrace of the last two or three years. Every move that we have made in the Philippine Islands has been a blunder, and most of it worse.

From Harper's I am in receipt of "Anticipations," by H. G. Wells. I shall review this book more carefully in Unity hereafter. For the present I wish to say that those who wish for a thoroughly good discussion of our present social status, and the tendencies of scientific and mechanical progress, will do well to study Mr. Wells. The style is readable, and we are not treated to any of the superficial prophecies of the Bellamy sort. But more hereafter.

The "Progress of the World," in the May American Monthly *Review of Reviews,* is unusually valuable. The *World's Work* is also up to high water-mark—but that is only to say something trite of that excellent magazine. Anyone who has a boy or girl growing up should leave on the table the *Literary Digest,* and see how quickly the young folk will take to it. It will drive out poor literature and dime novels, almost to a certainty.

Have you read what Prof. Larned said in the *International Monthly* about war? "Feathers and paint as attributed to the soldier are becoming as absurd as the gong and hobgoblins of the Chinese, for they were, together with the appetite for war, an inheritance from the savage, and while we have not altogether outgrown the latter, we are beginning to appreciate the grotesqueness of war paint and spangles as its livery." He

adds, "The evolution of military clothes is largely a psychic question; and their morphology ought to be written by a man of scientific mind, with a sufficient sense of humor." But he who writes the passing of war itself will need no humor; but he will need a heart for humanity as warm as that of Jesus Christ.

I am in receipt of a superb edition of Charles Kingsley, with an introduction by Maurice Kingsley; and published by J. F. Taylor & Co. of New York. This is the first thoroughly good edition of Charles Kingsley that I have seen. The illustrations, the paper, the press work, are all of the highest quality. I put it before my children with the special request that they shall become intimate with this man who led the reform which has now become an established social evolution. What in heaven's name is the use of all this overflow of novels about? Why are we robbing our souls of meat in order to swell the sales of stuff that never ought to be printed—and would not be printed only that the publishers know the people are crazy. Go back to Kingsley, and to Dickens, and reread them for the tenth time, if necessary, and teach your children to do the same, rather than undertake to keep from starvation on the wretched rubbish which sells up to one hundred thousand copies, but has neither purpose nor point. We are novel ridden—to the danger of intellectual insanity and moral death. We are less able logicians than our fathers; less pure in our purposes than our mothers. The novel, as we now have it, will not steady us down to the duties and responsibilities of the new century. The novels of Kingsley ring with the glorious purpose of the children of God.

E. P. Powell.

1822. April 3. 1902.

Edward Everett Hale

EIGHTIETH BIRTHDAY.

Hail kindly youthful friend! 'Tis thine
  To reach life's Indian-summer days,
  Gladly to note their kind delays
Softening the chill of thy snow-line.
The feathery flakes, which on thee fall,
  Are almond petals settling 'round,
  With slightest touch and gentlest sound—
Youth's mantle and not age's pall;

Since life and age not measured are
  By pulse-beats or by passing years,
  Nor yet by treasured joys or tears,
As by *love's* truer calendar.
The world's horizon is thy field;
  Thy influence pours its course along,
  Through kindling speech and book and song,
In harvests of abundant yield.

Thou seekest naught of worldly fame;
  Thou art a universal Friend
  To all sad hearts succor to lend,
The *Human* serving "In His Name."
Thy noble mottoes to "Look Up,"
  "Forward" and "Out," "To Lend a Hand"—
  To millions a divine command—
With nectar filleth many a cup.

With pity filled for others' woes,
  Low bent to lift the bowed and lost,
  Aside thine own great burdens tossed,
For world-wide ills thy heart o'erflows,
Simple in thought, just, true and wise,
  Most gentle, kindly and serene,
  With learning wide and thought so keen,
Born is thy gospel from the skies.

So molded by the Christian thought,
  Whose vital power is life's true wine,
  Most human, and thus most divine,
Thy hands for God hath nobly wrought.
O, saintly soul, a halo bright,
  Beaming from out thine own soul's star,
  Shineth to heal and bless afar,
Kindled by Heaven's celestial light!

A. Judson Rich.

THE HOME.

Helps to High Living

Sun.—God is another name for human intelligence raised above all error and imperfection, and extended to all possible truth.

Mon.—All the dignity of our nature is concentred in that divine power with which we are invested over ourselves.

Tues.—All virtue lies in individual action, in inward energy, in self-determination.

Wed.—The impartial Father designs his best gifts for all.

Thurs.—There is no art so divine as that of reaching and quickening other minds.

Fri.—Labor has great dignity. Work we all must, if we mean to bring out and perfect our nature.

Sat.—Genuine greatness is marked by simplicity. It regards its gifts and powers as so many bonds of union with other beings to be employed by them.

W. E. Channing.

One of the Finest.

"The nicest man I ever saw,"
  Said little Nan to me,
"Is the one who stands outside our school
  When we're let out at three.

"He's dressed just as the soldiers are;
  He wears gold buttons, too;
And he stands up so proud and straight,
  The way the soldiers do.

"He always says, 'Come, little kids,
  I'll take you 'cross street'; and
I guess 'cause I'm the littlest girl
  He always holds my hand.

"And all the cars and horses stop—
  He's so big they don't dare
To say 'Get up' and drive 'em on,
  Because he's standing there.

"He makes believe to chase the boys,
  And shakes his fist, and then
He laughs and laughs, and they all come
  A-scampering back again.

"Sometimes he pats me on the head
  And says, 'Ho! little girl,
You going to wait till Christmas comes
  To cut me off that curl?'

"And one time when it rained, the street
  Was muddy, and I cried;
He picked me up and carried me
  Right to the other side.

"The nicest man I ever saw,"
  Said little Nan to me,
"Is the one who stands outside our school
  When we're let out at three."

—*St. Nicholas.*

A Good Investment.

John and James Roding were twins, fourteen years of age. Their father was very wealthy. On every birthday they expected a rich present from him. A week before they were fourteen they were talking over what they most wanted.

"I want a pony," said James.

"And what do you want, John?" asked his father.

"A boy."

"A boy!" gasped his father.

"Yes, sir. It don't cost much more to keep a boy than it does a horse, does it?"

"Why, no," replied his father, still very much surprised.

"And I can get a boy for nothing, to begin with."

"Yes," replied his father hesitatingly, "I suppose so."

"Why, papa, I know so. There are lots of 'em runnin' around without any home."

"O, that's what you are up to, is it? Want to take a boy to bring up, do you?"

"Yes, sir; it would be a great deal better than the St. Bernard dog you were going to buy me, wouldn't it? You see, my boy could go about with me, play with me and do all kinds of nice things for me—and I could do nice things for him, too, couldn't I? He could go to school, and I could help him with his examples and Latin."

"Examples and Latin? God bless the boy, what is he aiming at?" and Judge Roding wiped the sweat from his bald head.

"I know," laughed James. "He's always up to something like that. I'll bet a dollar he wants to adopt old drunken Pete's son."

"Is that so, John?"

"Yes, papa; 'cause he is running about the streets as dirty and ragged as he can be, and old Pete don't care a cent about him, and he's a splendid boy, father. He's just as smart as can be, only he can't go to school half the time 'cause he hasn't anything decent to wear."

"How long do you want to keep him?"

"Until he gets to be a man, father."

"And turns out such a man as old Pete?"

"No danger of that, father. He has signed the pledge not to drink, nor swear, nor smoke; and he has helped me, father, for when I have wanted to do such things he has told me that his father was once a rich man's son and just as promising as James and I."

"Do you mean to tell me that you ever feel like doing such things as drinking, swearing, smoking and loafing?" asked his father, sternly.

"Why, papa, you don't know half the temptations boys have nowadays. Why, boys of our set swear and smoke and drink right along when nobody sees them."

"Don't let me ever catch you doing such things."

"Not now, father, I think; for I am trying not to do any of those things. I don't see how I could get a dog or a pony when I knew a nice boy was suffering for some of the good things I enjoy."

"You may have the boy, John, and may God bless the gift."

And God did bless the gift. John Roding grew up to be a much better man because of the almost constant companionship of drunken Pete's son, and, as for the drunkard's boy, everything he touched seemed to prosper.—*Exchange.*

My Little Garden Bed.

In my little garden bed,
  Raked so nicely over,
First the tiny seeds I sow,
  Then with soft earth cover.

Shining down, the great round sun
  Smiles upon it often.
Little raindrops pattering down
  Help the seed to soften.

Soon the little plant awakes,
  Down the roots go creeping;
Up it lifts its little head
  Through the brown earth peeping.

High and higher still it grows
  Through the summer hours,
Till some happy day
  The bud opens into flowers.

—*From a Teacher's Scrap Book.*

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THE FIELD.

"The World is my Country; to do good is my Religion."

WALES.—The Rev. W. Copeland Boisie, secretary of the British and Foreign Association, has been visiting the Unitarian churches in Cardiganshire, where he finds five Unitarian churches during an eight mile ride. He says: "The strip of country where Unitarianism has flourished for upwards of a century has been described by unfriendly critics as the 'black, or infected spot of the sweet shire of Cardigan.' It is certainly a remarkable thing that Unitarianism should have lived with such vigor all these years among the peaceful hills and fertile valleys of this remote Welsh county. Its adherents consist for the most part of simple farmers with their families and laborers. For a parallel it would be necessary to go to Transylvania. Or in the counties of Antrim and Down in Ireland there are a few Unitarian congregations bearing some resemblance to these in Cardigan. * * * The Unitarian name offers no stumbling block or rock of offense in Cardigan, nor is it used, so far as I can learn, to cover bigotry of mind or narrowness of sympathy."

BUTTE, MONTANA.—The many readers of UNITY will be glad to know that our friend Lewis J. Duncan, whose work in Streeter, Milwaukee and the missionary fields of Illinois and Wisconsin is so well known, is once more at it, leading the new liberal movement in this town, born out of the energies of Leslie W. Sprague. Now there are two of them in Montana. There is a state for them to grow up with, nay, to bring up to the high standards of co-operative religion, of civic piety and fraternal culture, which is their study and their inspiration. We congratulate Butte and we greet the old friend and loyal worker in this new field.

CHICAGO. ALL SOULS CHURCH.—The confirmation class alumni of All Souls Church celebrated the evening of May Day with their annual banquet, where more than a hundred of the alumni and their invited guests sat down to the tables daintily spread in the church auditorium. The after-dinner banquet, made up of songs, recitations, and brief addresses by the alumni and responses on the part of a few of the invited guests, all went to prove that the children of the confirmation class are rapidly growing into the men and women of the church, willing and able to carry their end of the world's responsibilities. That this was true not only of those who took part in the exercises, but of the class as a whole, appeared in the facts reported by Miss Gertrude Longenecker, who gave a summary of the occupations in which these "children" are engaged. Out of a membership of a hundred and eighty, fifty-seven are still studying in school or college, and thirteen others are living at home engaged in various vocations. Twenty-two are teachers. There are two nurses, one farmer, one actress, one violinist, one journalist, one physician, and four lawyers, while twenty-nine have embarked in other business. Thirty-two, several of whom have been included in the previous count, have set sail on the sea of matrimony, and are already engaged in home-making. And eight of the number have passed beyond our vision into the other life. Greetings were received from and reports made by loyal members in Cuba, Manila, California, Harvard University and the intervening spaces.

Besides the customary addresses from outgoing officers, the programme held such suggestive topics as these: "Colonel F. W. Parker—An In Memoriam;" "University and Church: Are They Friends or Rivals?" "Golf or Church, Which on Sunday?" and "Possibilities of the Lincoln Centre Library." Addresses were made by the pastor and visiting friends, Dr. E. G. Hirsch, Rev. Mr. Pulsford and others. Several solos, class songs, letters from absentees, recitations, and a responsive "Chorus of Faith," led by the pastor, carried the assembly to high levels, but the highest point of enthusiasm was

reached when the report of their contribution to the building fund of Lincoln Centre was given by Miss Lillie Pfeiffer. About two years ago they set their mark at $1,000. It is an open secret that there are wise ones in the church who looked upon such a dream as over-sanguine, to say the least. But this evening seventy subscribers were reported as having pledged definite amounts to this fund in sums varying from $1 to $50 and upward; the amount pledged up to date had reached $1,019.75, and $457.25 of this was already in the bank. When the older people have done as well as this in proportion to their resources, the Lincoln Centre will not only be built, but richly endowed. What better promise can one ask for the character and permanency of the Lincoln Center work than such energy and consecration on the part of its younger consituency?

The following officers were elected for the coming year: President, Willard Gore; vice president, Mary Morrison; secretary, Florence Spencer; treasurer, Warren McArthur.

Foreign Notes.

A New French Philanthropy.—The sewing-school or "ragged school," as it used to be called, with characteristic Anglo-Saxon fondness for calling a spade a spade regardless of sentiment and all the finer feelings, was, if I mistake not, originally an English institution. An interesting form of it which has recently been developed across the English channel is characteristically French in aim and name, as may be seen from the description given by Mme. Gevin-Cassal in *Le Signal de Geneve.*

This new philanthropy, known as the "Trousseau club," originated in the fertile brain and tender heart of a Parisian school teacher. In her school, in one of the most crowded districts of Paris, Mme. Beguin found many little girls who were destitute of anything like a comfortable or even a decent supply of underclothing. She determined to solicit the necessary muslin and other materials from the merchants and have it made up into garments by the little girls themselves. To resolve was to act. Her solicitations met with an enthusiastic response, and in the winter of 1899 she called together the girls of her class in the *rue Riblette* and addressed them as follows:

"Each one of you who knows how to sew, and who is nine years old, may become a member of a new society we are going to form, and which we will call the Trousseau Club, on payment of ten cents a month. When any one of you has paid her first ten cents she can select her material the first Friday in the month and begin work on her trousseau. Each garment as finished will be recorded and laid away in a special section of the wardrobe where we will keep the trousseaux and where they can be added to piece by piece."

The idea took. The club was started, and soon the girls with means were asking as a favor to be allowed to help the less favored ones with their trousseaux. Being admitted as directing members, they helped with the dues as well as with the sewing, and were often the most zealous of all. Mothers who had a little spare time came now and then to assist in the cutting out and preparing of the garments, and the work went happily on. In the room where they worked in such good comradeship during the winter, and on the wall surrounding the lawn where they met in summer, were such mottoes as the following:

Rich and poor, the needle invites us all.
The needle is the young girl's best friend.
The needle wards off want.
Who takes to the needle, flies from evil.
She who loves the needle, hates idleness.

Five girls have been married since the club was started, and in each case the trousseau was on exhibition at the time of the girl's betrothal, which was a festal season for the members and their mothers, and many a little gift was added to the outfit. In one case, that of a young girl who was suddenly obliged by the death of her mother to quit the club and set about earning her own living and that of a younger brother and sister, the whole outfit was completed by the other members of the club, who paid her dues and did her sewing.

A trousseau consists regularly of seventy-four pieces. The only trimming allowed is crocheted lace made by the girls themselves.

Mme. Loubet, wife of the President of the French Republic, visited the club when two of these trousseaux were on exhibition, and was so much pleased with all she saw that she expressed a wish that schools in other parts of Paris would take this school society for a model.

We have long since thoroughly adopted into our language the French designation for a bridal outfit. In reading of this Trousseau Club and its influence in promoting personal cleanliness, neatness, love of domestic, feminine employment, to say nothing of comradeship and friendly intercourse between class and class, one who has followed the "Evolution of an East Side Family" through the pages of the *Outlook*, or, better yet, has seen such girls themselves in our large cities, may feel moved to consider whether the idea be not applicable over here. Perchance a trousseau club started in school-days might have given the East Side Marys some of the sweet womanly knowledge and skill she so envied in her neighbor Gretchen. Here may be another idea for the Lincoln Center to test and apply. M. E. H.

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